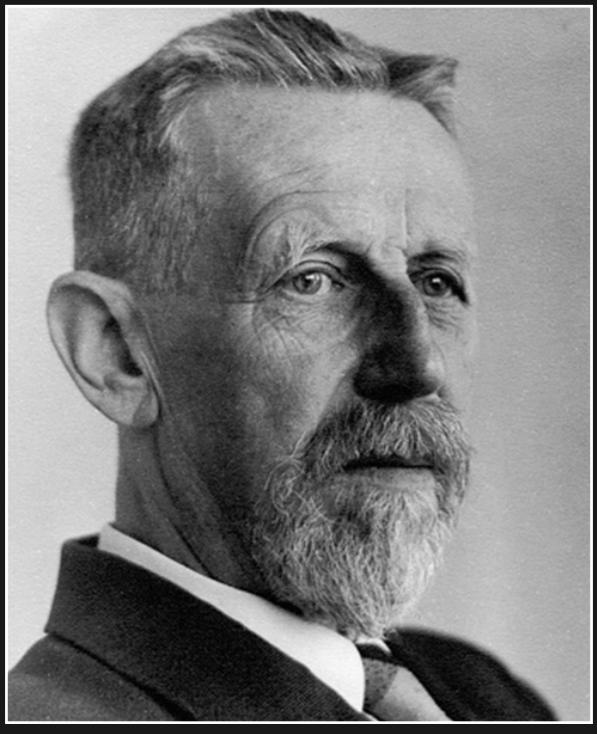
THE REHOBOTH BASTARDS AND THE PROBLEM OF BASTARDIZATION IN MAN



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With 19 plates, 23 family trees,
36 illustrations in the text and numerous tables

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THE REHOBOTH BASTARDS

Anthropological and Ethnographic Studies on the Rehoboth Bastard People in German South-West Africa
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On Psychology

On the basis of the small picture attempted of the life and doings of the Bastards, one can now proceed to seek out a few traits from their general mental life as characteristic and peculiar to them.

The first thing that strikes one is the great mental diversity within the Bastards; it is distinctly and strikingly greater than, say, in a large Herero settlement. The inclinations, the expressions of intelligence of the socially upper and of many of the lower are here very different. This makes a judgment extraordinarily difficult. When one considers particulars, some negative things strike one. The Bastard is not especially lively; his emotional life is dull, lukewarm, the feelings seem to rise and subside slowly and sluggishly. Thus he very often gives the impression of indifference. But it is of course difficult to say what might be going on under a calm and almost unmoved mask; one must always bear this in mind, for instance, with the Hottentot! With the Bastard, however, the traits are often so little foreign to us, and his other mental stirrings so comprehensible, that I believe that negative assertion will be correct. With this weakening of feeling (as compared with our own) there is combined a calm temperament going as far as phlegm (or this represents a part of it). This appears to be a Boer inheritance; it is rather less among the more strongly Hottentot Bastards. It may, incidentally, not only be inherited but in part attributable to the climate; even though it is said that the certainly healthy and beautiful climate of the high-lying Southwest keeps the white man capable of work, a widespread diminishing of energy, a slackening of resilience, an inclination toward comfortable laisser faire, laisser aller is nevertheless to be felt among whites of all nationalities down there. The Boer is much more phlegmatic than the Dutchman in Europe. — Whatever the cause may be, this poverty of feeling is clearly present. It shows itself also in the lack of poetry, of art, of song, etc. —

With this lack of feeling it is connected that the Bastards have occasionally been called brutal or cruel — such traits may have appeared in individual cases, but as a whole they are not so. Behavior interpreted as ingratitude, or unreliability, may likewise be explained in this way. The feeling of having to be grateful, of being attached, had in those cases probably not yet arisen at all. Where it is in fact once present, there the Bastard shows himself generally reliable. That is the judgment of the officers who have lain with them before the enemy (cf. Bayer 1907), and that must be rated more highly than that of the merchant who calls him unreliable, who catches him in attempts at deception, while himself exploiting the stupidity and ignorance of all natives — the Bastards see this too, and it does not exactly educate them!

Theft, embezzlement occur, for instance, extremely rarely in Rehoboth. Keeping one's word counts as decent and is correspondingly cultivated — in general! — Petrus Diergaard said once, for example, when it was being discussed that the Bastards would give away possessions and goods for brandy, that he would wager a cow that he would not drink for a week. After 6 days he bought himself some at the shop (it was still possible then) — no one was thinking of that conversation — but he asked to be allowed to wait with the handing over of the cow until he went back to the farm. — That there is also enough dishonesty is, of course, natural. —

Another characteristic trait of the Bastard is a certain seriousness. The cheerfulness such as the Negro possesses is probably also foreign to the Hottentot, and certainly to the Bastard. A certain dignity is occasionally to be seen, but almost always a more serious trait. This does not, of course, prevent one from being merry at times, from laughing and dancing being indulged in; that former is the basic trait. Into the melancholic, however, as with some South Sea islanders, it certainly does not go. — One must call the Bastards vain. It is not only pride in possessions, pride in their way of life as sons of white fathers, which caused them every time, when being photographed, to quickly make their toilet, so that some asked to be allowed first to fetch another coat or a collar, or asked to be allowed to set the hat jauntily upon the head because it suited them well — it is much purely personal vanity. An old woman complained that in my photographs I had photographed all her wrinkles along with her, whereas the pictures of white women, which she had seen in European houses, were without wrinkles.

That one must be cautious with the denial of feelings is shown by observations one could make on better-class and more ordinary Bastards regarding curiosity. About the measuring instruments and the measuring technique, above all about the hair and eye charts, they were always astonished beyond measure. The lower strata of the population crowded to see this, amused themselves when their nose was measured, laughed and debated over the set of glass eyes. Among the distinguished persons, especially old men and dignified mothers, one could note on the face, in the eyes, a burning curiosity and great astonishment, but they controlled themselves, held that beneath their dignity; one would have taken them for indifferent without very careful observation. — There, indeed, deliberation showed itself, the awareness that they must not show themselves as "natives" and, let us say — disgrace themselves.

There it is therefore not a matter of lack of feeling, but of self-control. The Bastards can do this also with pain, as I could occasionally establish as a physician. As stoic as their Hottentot fathers they admittedly are not in this, who however accomplish veritable wonders in this regard. (See Wandres,

Deutsche Kolonial-Zeitung 1909, p. 513.)
Also otherwise they have a certain dignity and hold to themselves, not only personally, but also as to the "nation." On their conduct in the war, on the recognition that this has brought the entire people, the "nation," on the part of "Germany," they are not a little proud. A mentally ill person from a "good family," who through fits of frenzy and then through gradual imbecility became the mockery of the children, they brought in part to the Cape English native asylum for the insane, because it would be a disgrace to chain such a sick person like a wild animal, as was explicitly explained to me — yet a quite fine example of communal spirit.
With regard to the will, it is to be noted that here the Hottentot side rather predominates. The steadiness of willing, of pursuing a matter, is lacking; the energy that the European has is lacking.
This does not exclude — as peculiar as it sounds — a certain "tenacity and endurance," which Bayer attributes to them. Passarge has very beautifully shown how the Bushman, the most fickle of creatures, displays on the hunt a tenacity and endurance that puts everything else in the shade. Similarly the Bastard, on the march, after cattle thieves, in trekking, is of indestructible endurance. But the working energy of the European is lacking to him, the tenacity to hold out and always to try, by new ways and with new means, to reach a goal once set — for instance, on the farm, not to let himself be beaten down by crop failure, loss of harvest, failed attempts; to begin the same work again and again — that he does not call his own. —
Bayer calls the Bastard good-natured and obliging; I believe that hits the truth. One must also call the Bastard just; he has a distinct sense of justice, which of course often differs in content from ours, but is clearly perceptible as such. Finally, intelligence. It is not slight; certainly many Bastards are just as intelligent as Boers. They can in many cases read, write, calculate. The youth learn quite well in school; the younger generation speaks three languages. They also learn well to adapt to new things, understand how to see through new circumstances often quite aptly and well. Naturally these gifts are differently distributed; I could often, after a small number of questions, already establish quite significant differences. In doing so it struck me particularly that with individuals the in-itself good capacity for thought proceeds extraordinarily slowly. They are adept and skillful, learn manual operations, assistance tasks, etc., easily.
Into the realm of intelligence belongs also foresight. That is deficient. But this is probably connected with the fact that "foresight" encompasses more, also consistent willing, controlling oneself or denying oneself certain things for the moment for the sake of the future — that does not lie in the Bastard's

nature. There the man of the moment often shows himself, as he is embedded in the Hottentot. There the future is for the moment forgotten and sacrificed, possessions are disposed of for trinkets, ornaments, alcohol. In this the more Hottentot ones are worse than the more European ones — wealth gradually migrates from the former to the latter.

With this deficient foresight, and on the other hand with the above-mentioned lack of energy, is connected the phenomenon that the Bastard completely surrenders to a passion that masters him. Such a one — I think the only one — is alcohol. They all seem to be extraordinarily keen on alcohol; there all one's own insight — and that is present — avails nothing, as soon as the temptation draws near; the hunger for alcohol then regularly triumphs. A greater piece of good fortune than the alcohol prohibition has not befallen the Bastard people in their entire history.

Indeed, here judgment must even be much harsher. The above-mentioned lack of energy together with the phlegm combine quite often with this lack of foresight into veritable indolence, into dull-witted sluggishness. Of these Bastards too holds true what Schultze so vividly depicts of those in Kamaggas: they could make many things themselves, but they prefer to buy them from the white man; they could considerably raise their prosperity still further, but they are too indifferent. Still, the difficulties of the land here are much, much greater than in Kamaggas, so that one must say, in consideration of these circumstances, they accomplish considerably more than those and are much more industrious than those. The laziness was also otherwise already noted; Leutwein (1908), for instance, mentions it as well.

Finally, also fantasy, artistic sense, and artistic activity; these are weakly developed. Language, narrative, song, life and doings, custom and usage are poor in imagination, empty of content, sober.

Relation to the Parent Races

When it is a matter of judging the capability of colored races, the question of whether these are — briefly put — culturally inferior or not, in my opinion far too much value is placed on intelligence. As proof that colored persons are merely uneducated, untrained, but otherwise equal in value to us whites, it is pointed out that they quickly learn reading, foreign languages, arithmetic, that they skillfully operate machines, prove themselves usable as clerks, minor officials, etc., as craftsmen. All of this proves, I believe, nothing at all for that question. All of this the very great majority of the Bastards could easily learn; indeed, some already engage in it of their own accord, individuals keep written

accounts of their purchases and sales, etc. And yet I maintain they are culturally, according to mental capability, inferior to the pure whites. It is simply wrong to judge by the intelligence of the total mass. If our own cultural capability depended on the intelligence of the great mass in our large cities, indeed even on the intelligence of even a well-organized larger factory workforce or that of the peasantry as a whole, then it would admittedly not be superior to that of some colored peoples. But that we, out of the level of the total mass, continually and in relatively large numbers bring forth individuals who tower mightily above the mass in capability — that raises us as a totality sky-high above all colored peoples (among whom I do not here count the Mongols). The superiority of these individual persons, however, is by no means purely intellectual. Perhaps much greater than the intellectual difference is the difference in their possession of energy, of imagination, which shows itself in combining, in planning, in associating, in creative work, of absolute self-confidence, which removes hesitation and wavering and permits swift, most assured seizing of opportunity — which seizing is then, to be sure, guided in the right direction by the necessary intelligence — of character, not only in the sense of good according to common notions, but in the sense of homogeneous, consistent, true to oneself. These are the men who bring us values, who attend to our politics, our industry and technology, our science, also our strategy. The capacity to bring these forth, in such numbers that there is never a shortage at the required moment, that continually, if not Grade-I men, then at least many Grade-I and Grade-II men exist, and from time to time again Grade-I leaders — this capacity I hold to be a racial characteristic of certain races. [Whether within Europe this characteristic is quantitatively differently distributed — I believe it is — is beside the point here; here the matter concerns white and colored — I also leave the Mongols entirely out of consideration here.] And this is entirely lacking in the colored races. It must evidently be the case that very many hereditary units, which condition those qualities, must circulate in the totality, so that the chance of their meeting is great. If in a race only one of these is entirely absent, or only two are quite extremely rare, then possibilities existing elsewhere will in fact simply not be present here, or what is present will scarcely be realized.

This racial characteristic of bringing forth particularly favorable combinations is now, in my view, also lacking in all Bastard groups. With this, I believe, all proofs for so-called equality and equivalence likewise fall away, proofs which consist in the presentation of isolated highly gifted Bastard individuals; that Booker Washington, that Du Bois are mentally significant men, that there have also been individual such men earlier from the ranks of the half-blood, indeed that they even represent precisely such mental combinations (energy, imagination, intelligence, etc.) as I sketched earlier as characteristic, proves

only that the individual mental qualities are inherited separately from whites and colored persons respectively, and can occasionally, by chance, also meet in just such combinations in the Bastard. But according to the nature of things this case must be rare, and observation shows this. These are quite isolated individuals who tower far above their stock. Where, in a white-colored mixed population, are there more numerous people who have distinguished themselves as factory directors, as leading merchants of large enterprises, as administrative officials? Where are Bastard men who, like so many — truly many, absolutely and relatively many — whites in America have, so to speak, begun with a cent and through their own strength later stood at the head of great enterprises — and not only in America! And where is there even a single pure colored person who really created something organizationally significant? In pure colored breeding, those combinations seem either to be much, much rarer still (so that they have not yet been realized under circumstances in which they could show themselves) — or they are entirely lacking!

Thus not simply intelligence differences of a total population, but the capacity to bring forth from this very many peculiar combinations (energy, imagination, intelligence, self-confidence, character, physical ability) — that is the racial characteristic.

In this racial characteristic, then, our Bastards are far inferior to the European, as are all Bastards. With this a judgment is rendered — and I believe I may calmly pronounce such a one — concerning their capability. Independent further development of the culture handed down to them will be denied to the Bastards; they require permanent white leadership. In free competition with the whites they would succumb. In this all those familiar with the matter agree; indeed, the intelligent among them have themselves noticed this. The same has shown itself with all corresponding Bastards everywhere on earth.

Compared with the colored parent race, however, they fare well. The often-heard proposition that Bastards are always worse than both parent races, above all morally, is nonsense, which loses nothing of its nonsensical character through countless repetition. I forgo evidence of how often this nonsense has been parroted and printed. It counts for many as a proven fact. It perhaps really contains a small grain of truth. From the standpoint of the assumption of separate inheritance of the individual mental qualities, we can easily understand that in the mixture of strongly different races particularly many individuals arise who have very disharmonious mental qualities; who have, say, inherited a proper dose of courage, energy, and along with this a lack of intelligence, of self-control and foresight, but in their place lively drives, strong affects. The occasional criminal, who unrestrainedly surrenders himself to every momentary stimulus, every desire for the property of others, for sexual enjoyment, etc., is found there.

This can, then, indeed and does occur more often among Bastards than in pure breeding, especially when the one parent race has many qualities which render it less capable for life in our culture, where in confined space thousands of points of friction continually form. But the main reason for the degeneracy of the Bastards, which is in fact often to be observed, lies in the social milieu. In the port city, in mining towns, in the large cities of India and America, there are the thousands of mixed-bloods of every shade of skin who gave rise to that assertion. Without knowledge of a father, cast out by the white side, in the company of all the elements that even the lowest stratum of whites casts out from itself, even excluded by pure colored persons, who with often fine sensibility despise those illegitimate relations — thus the Bastard rabble of the large city grows up — should this, then, perhaps not become worse than pure races? But there is also otherwise. In Insular India, in India and elsewhere, conditions are better; but even here a disharmony in upbringing remains (upbringing in the widest sense). The half-blood continually notices and feels that he is excluded and treated as humanity of the second class; in this, instruction is often good — perhaps too good — continually it is a half-position, and even a unified mental disposition will suffer under this and not unfold harmoniously. Where a mixed-blood from two high-value races grows up in a socially recognized position, thus without those milieu influences, there he will certainly be, or be able to be, of equal value.

I therefore trace the phenomenon, that mixed-bloods are here and there worse — mentally inferior — than both parent races, insofar as it holds true at all, for the greatest part back to milieu effect, to a lesser degree to the appearance of entirely disharmonious combinations; a generalization of that assertion, however, as though it depended causally and unavoidably upon the bastardization process as such, is erroneous. Repeatedly, good connoisseurs of the most diverse mixed-bloods, missionaries, have expressed themselves in the same sense [e.g., Flierl (New Guinea), Kol. Rundsch. 1910.].

The more precise comparison of the Bastards with the colored parent race shows, rather, that he is mostly superior to it. For our Rehoboth Bastards I would likewise wish to assert this. Bayer, Leutwein, Schwabe and many others are of the same opinion. We call, after all, mentally capable and of high value that which our culture can accept, recreate, and further develop. To this goal the Bastard comes closer than any other colored person. He has taken over qualities of the Hottentot, which we there hold to be reasonably useful, and has acquired in addition European ones, which we hold to be still better.

On the other hand, it should not be overlooked that precisely through his Bastard nature he has also acquired unfavorable qualities. This is his arrogance regarding the "better" blood; "I am Bastard, not native" is his proud word; this

seduces him into imagining himself above much native labor. A certain laziness also flows from this source; he does not wish to toil continually like poor natives, he wishes to be master. A master-consciousness without a master's sense of duty can be established in him (and this is largely increased and nourished by mistaken treatment on the part of the Europeans — private and official.).
One sees a many-shaped picture; one may say it is, on the whole, not unpleasant. It is a capable little people (given suitable handling of the two reefs: pride and alcohol), the best of the colony.

Appendix

The Political Significance of the Bastards

It cannot lie within the scope of this book to go into the numerous questions of colonial policy, colonial economy and administration, or indeed of colonial law, which attach themselves to the existence of the "Bastards" and of mixed-bloods in general.
But with a few strokes this domain must nevertheless be pointed to; even the natural scientist who has occupied himself anthropologically with the Bastard people, thus purely for the sake of scientific problems, who has come to know them, will have the duty not to evade the question of what he, then, apart from his special science, but on the basis of his knowledge of the "Bastard," as an attentive observer thinks of the usefulness, future, etc., of the Bastard people, or of the half-blood in general — for such matters at present stand in the foreground of German colonial questions.
So let the author's view be given in what follows — nothing more than a view to which a naturally-scientifically thinking observer could arrive.
Here let it first once more be emphasized that the Bastard people, to whom this book is devoted, may under no circumstances be named together with, or judged alike to, individually arising mixed-bloods, but that even these latter must probably be valued unequally in the individual colonies.
Let us first consider the "Bastard people." From the whole description given above it emerges that it is a matter of a vigorous, capable little people, well filling its place.
The question of whether one should wish for its increase, its thriving, is scarcely debatable; it is there and is growing. For our colony it is without doubt of use. Its capability is superior to that of the pure Hottentots. With suitable treatment, guidance, further education — upon whose beginnings the Rhenish Mission can look with full satisfaction — it can become quite well a native working

class. In first place would come everything connected with livestock-keeping and transport; but then also crafts, for which quite good foundations exist. This second point cannot be stated with quite the certainty of the first. Whether the whole people would really be suited to it would depend on the test. For very many I believe it certain.

A third occupation is proposed by Hesse (1904): as native police personnel [Likewise now again v. Zwergern, Frankfurter Zeitung No. 208, 1911.]. I consider this an entirely excellent proposal, and the Bastards ideally suited to it — given proper use, that is, under white overall command and never against whites (unless in momentary necessity, or against the worst white criminals). But for use against colored rabble, cattle thieves, etc., in this land, over dry stretches and on long patrols, they are excellent. And their self-regard as "Bastards," a level above "ordinary" natives, could here be very well utilized!

In all three "professions" I added "native." Should one continue permanently to regard and treat these Bastards, many of whom possess considerable property and, as against the "natives," some education, as natives. According to my rock-firm conviction, unconditionally: yes!

First of all, one can adduce a weighty reason which demonstrates that this maintaining within the native relationship stands also in their own interest. The Bastard people are indeed, as stated above, economically, according to capacity for work and administration, in my opinion superior to every pure native tribe. But as against the white man it would be unable to withstand any competition whatsoever. The life and continued existence of the Bastard people depends, as I believe, upon the German government protecting it against the cravings, the carelessness, the lack of foresight of its own members. Were freedom of sale of any and all land and soil given, were freedom of purchase of all alcoholic beverages given, were the Bastard entirely independent, legally as buyer and seller, as one entering into contracts (purchase, lease, but also above all marriage contracts), then in a very short time all the land and the greater part of the cattle would be in the hands of the white man; sold, mortgaged, given away for momentary needs.

The Bastards thrive economically in the midst of the white man's land only because the government holds its protecting hand over them. (Only the additional degree of thriving as compared with pure Hottentots may be ascribed to the Bastards' own capability.)

The standpoint that one should simply let them perish, if they cannot manage better, is of course untenable, so long as we may hope to preserve and educate in the Bastard people, for ourselves, a valuable population which takes over certain work in the great and necessary division of labor of a colonial culture — but only so long as that!

I add that, in my opinion, they are at present too well off, that they have too much protection. This will at first be speaking from the very souls of the farmers and merchants there, for it cannot be held against them if they see people in possession of very good land and much cattle who are themselves economically inferior to them. I do not belong to those who, in opposition to this, speak of a justice that must prevail toward the free Bastard tribe and of a duty of gratitude dating from 1904/05. Justice need not consist in artificial protection, and in 1904/05 they did their duty, no more — and this only because those in authority saw their own advantage in it. But the advantage of the colony as a whole stands against that of a number of individual colonists, if we cherish the Bastards. I said it happens rather too much, because I am convinced that somewhat less support would stimulate them to more activity; the people are too well off, they enjoy their wealth and are idle — only life's compulsion would stimulate them to somewhat more work. A great many individual proposals have been made — it is not my office to go into them; that is a matter for the colonial politicians. I wish only to indicate here so much as I, as a natural scientist, can understand.

So let them be granted just that measure of protection which they need, as a race inferior to us, in order to have continued existence, no more, and only for as long as they are of use to us — otherwise free competition, that is, in my opinion, here meaning downfall! This standpoint sounds almost brutally egoistic — whoever thinks the concept of race, whoever thinks the points set forth above in the section "Psychology" through to their conclusion, cannot be of any other opinion. From this it follows, then, also in their own interest, that they must be and remain "natives" for us.

Infinitely more, however, than this weal and woe of the Bastard people, the question of whether one should leave them as "natives" means for the thriving of our own people.

If the Bastards are in any way placed on an equal footing with the white man, Hottentot blood comes quite inevitably into the white race. In the long run this could in no way be avoided. We still do not know very much about the effects of racial mixture. But this we know quite certainly: without exception every European people (including the daughter peoples of Europe) that has taken up the blood of inferior races — and that Negroes, Hottentots, and many others are inferior only enthusiasts can deny — has atoned for this taking-up of inferior elements through mental, cultural decline. That individual mixed-bloods are personally high-value individuals — America has many such showcase cases — contradicts this in no way, as was shown above. These cases are, nowadays, when we know the Mendelian rules, to be expected, but just as many entirely worthless individuals are to be expected, and the mass as inferior.

This holds true, then, not only for the Bastard people, but for every half-blood begotten by Europeans upon Negroes, Hottentots, and others; I include also the whole, including Polynesian, South Sea peoples; an improvement of our race through such crossing is impossible, a deterioration, in the most favorable case only through disharmonious dispositions, is certainly to be expected.

The individual proofs of this require no elaboration. Spain, Portugal, the whole of Latin America are the most deterrent examples; one could point to many conditions in the Roman Empire, then in medieval Sicily, today in India and Insular India, in North Africa. I hold the facts to be striking. But even if only the probability, indeed the mere possibility, existed that Bastard blood damages our race, without there standing opposed to this, on the other side, a good chance that it improves us, every reception of it must be prevented. I hold this state of affairs to be so absolutely clear that I can regard any other standpoint only as one of the most complete biological ignorance.

Into the ethical side, into the legal side of the question, of how this is to be regulated in detail, I need not enter here — here it is a matter, quite directly, of the continued existence — I say this in full awareness — of our race; that must in every respect be the supreme point of view; ethical and legal norms simply have to direct themselves accordingly — or else — should one feel that to be injustice against the colored population — away with the whole of colonization, for that is of course, from an eternal-peace-and-equality standpoint, injustice; fortunately it is not this that prevails, but a healthy expansive force of the stronger.

Accordingly every word on the so-called mixed-marriage question becomes superfluous as well. Let legislator and administration see how the individual relations are to be regulated; to the anthropologically educated patriot only one thing matters: not whether mixed-bloods form, but only that they remain natives under all circumstances. One has occasionally pointed to the Boers and their great race pride — rightly — (Leutwein, for instance) and one has said they kept themselves pure because they produced almost no mixed-bloods — no, they kept themselves, as Boers, completely pure, and they gave life to an entire mixed-blood people — but they went so far that not only the Bastard children, but the Boers living with colored women, were even excluded from their community! I do not wish to say contempt for the man who takes a Hottentot woman or a Bastard girl — but no intercourse with him, no community; he thereby breaks the bridge between himself and his people. His descendants are natives from generation to generation. —

From the standpoint, finally, that thereby individual men, and a capable line of descent to be expected from them by a German wife, are lost to us, from this point of view too one of us welcomes every measure that prevents the mixture;

prevention is better than treatment afterward! —
That the white men in question are mostly dragged down, "go kaffir," as one says, this all those familiar with the matter find, and all sources report. That there are also exceptions, and the more educated the "Bastards" become, the more so, is of course to be admitted; this does not touch the core point of the whole question.

And now only this one thing more:

That, while fully preserving the intactness of our race, the harshness to be exercised, which strikes the educated individual Bastard, should be mitigated as far as possible, is of course only to be wished for most urgently! There can scarcely be anyone to whom, here in the German homeland, our little Bastard people has grown so dear to the heart as to the author, who indeed now knows it as few know it here at home, who has also come to hold it dear out there. Nevertheless, the verdict pronounced: they are natives and must remain such, and never should one, man or woman, be received into our race. But one can elevate them above the other natives — as the best of these — and this has been done. They have more rights, privileges: self-administration, their own council, etc. They may serve within the German Protective Force and are trained for this. Given the pronounced pride of the Bastards, one should emphasize this "may" still much more as against the other natives; one could quite directly bestow badges or the like upon those who have served. They have been freed from the passport requirement, and more besides. They may well stand a level above the other natives. Should they then, given good, just, strict, and not spoiling treatment, given use suited to them, really develop as is to be hoped and expected, we shall in future have in our colony a vigorous and industrious native element — alongside the farming and earth-working Ovambo and Herero, and the, in my opinion, least suitable cattle-herding Hottentot — as native craftsmen and manual laborers, as policemen, that is, minor officials, as supervisors and leaders of the entire baggage train and vehicle fleet of government, troops, and private persons, in part as small farmers in their own Bastard land, to which all who have completed their service would also return — a contented little tribe, faithfully devoted to us, even after generations: the nation of the Bastards.

Results

If one surveys the foregoing investigation of the "Rehoboth Bastards," one

will not be able to avoid saying: a Bastard investigation, the anthropology of a quite typical mixed population, is indeed also rewarding! If the investigation of old, pure tribes, so to speak remaining remnants from the prehistory of man, furnishes us pictures of the form, of the anatomy, which mankind, or parts thereof, have possessed or still possess, then Bastard research teaches us a piece of the processes, of the biology, which mankind has experienced and still experiences. Both are necessary to us! The first, however, has already often been carried out; the other, Bastard research, has been treated quite as a stepchild. May this become otherwise; may the question of bastardization within mankind now finally find the attention due to it; may work — but exact, problem-conscious specialized work — set in! —

The principal results of this first larger Bastard study shall, in conclusion, be set down in a few guiding propositions.

1. The anthropological investigation of the Rehoboth Bastards shows a well-characterized, but very strongly variable population group. The anthropological characteristics of the two parent races combine in the most manifold manner. The Bastards stand, in general, between those two. The more strongly European-crossed group has more European characteristics, and on average has moved nearer to the European mean value; the more strongly Hottentot-crossed group, conversely. The mixed population is healthy, vigorous, very fertile.
2. The inheritance of the racial characteristics of both sides occurs alternatively, namely according to the Mendelian rules. This could be demonstrated for hair form, hair, eye, skin color, nose form, nasal index, form of the eyelid fissure, breadth of forehead, among others; for many other characteristics it could be made probable. Regarding the biology of the Bastards it was established that body height and facial length exceed those of both parent races; fertility is not restricted, the sex ratio is not altered.
3. Variation curves and coefficient of variation do not indicate the Bastard nature of the strongly varying population.
4. There is no such thing as a prepotent racial inheritance. That colored or primitive races as such "assert themselves" more strongly in inheritance is false. Individual characteristics are dominant, not races. Dominance characteristics exist in all races. The racial characteristics appear (for the most part) (all?) to be without any correlation.
5. As the result of a racial crossing there are no new races; through bastardization alone, never. The characteristics again segregate according to the Mendelian rule; that is the basis for von Luschan's "Entmischung" ["de-mixing" / segregation-out].

That should be the most important results; but I hold the opening up of problems, new posing of questions, to be of at least equal importance. And here enough offered itself — we anthropologists must confess that we still have gaps in the simplest ABC! — First it becomes an urgent requirement to analyze the "hereditary units" also for man. Zoologists and botanists know dozens of such in their experimental subjects — we as yet almost none at all! — Only crossing studies can teach us to know them. And only after that can we proceed to examine the external characteristics, as to what in them is hereditary substance, what environmental effect, "modification" — at present the "phenotype" is still everything to us. Only when we undertake analyses of this kind shall we command a view of anthropobiology, and only then may we — and must we — pursue practical eugenics — race hygiene.

Noted —
That is the bibliographic source for the text we have been working through: Eugen Fischer, Die Rehobother Bastards und das Bastardierungsproblem beim Menschen (1913).

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THE END